

Namaz Ki Adm Paabandi Aur Uska Anjaam



Taaleef

Shaikh Abu Adnan

Muhammad Muneer Qamar

(Hafizahullah)

Roman Script

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. آمَّا بَعْدُ:

Allah Subhanahu wa Ta'ala ka hukm hai:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرُّكُعِينَ ﴿٢٣٩﴾

Aur Namaz Qaayam Karo Aur Zakat Do Aur Ruku Karne Waalo'n Ke Saath Ruku Karo. (Surah al-Baqara: 43)

Syedna Jaabir رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya: *“Imaan aur shirk-o-kufr ke darmiyan farq, namaz ka chod dena hai”*. (Sahih Muslim: H82; Tirmizi: H2621; Nasai: H464 waghaira))

Kisi baat ki ehmiyat ka andaaza is baat se lagaaya ja sakta hai ke us baat ki taakeed kam-umri se hi shuru kardi jaae, namaz unhi mein se ek hai: *“Apne baccho'n ko namaz padhne ka hukm do jab wo 7 saal ke ho jaae'n aur jab wo 10 baras ke ho'n to unhe'n tark e namaz par maaro aur unke bistar judaa kardo”*. (Sunan Abu Dawood: H494; Tirmizi: H407)

Shaikh Abu Adnan Muneer Qamar (hz) ne is chote se kitaabche mein isi baat ko behtar aur jaame andaaz mein samjhaya hai. Allah ham ko, hamare ahl o ayaal aur hamare dost-ahbaab ko istiqaat ke saath namaz ki paabandi karne waala banaae. Aameen

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Aapse adaban guzaarish hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye. Allah meri is koshish ko meri aur logon ki islaah aur ukhrawi kaamyaabi ka zariya banaae aur qubool farmaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَاٰلِهٖ وَصَحْبِهٖ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey

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Namaz Ki Adm Paabandi Aur Uska Anjaam

Ye baat zehen mein rakhein ke adm e paabandi se muraad ye nahi ke woh padhta hi nahi, kyunke aisa shakhs to taarik-e-namaz hai. Uski saza-o-iqaab¹ aur hai.

Adm-e-paabandi se muraad Adam Muhafizat hai ke namazon ke auqaat ki Paabandi na karna, unhe'n be-waqt hasb-e-mansha adaa karna aur la-parwahi ka muzaahara karna. Aur kyunke Islam ke arkaan-e-khamsa² mein se iqraar-e-tauheed-o-risaalat ke baad be-shumaar fazaail-o-barakaat waala amal aur ahem rukn-e-deen namaz-e-panjgaana hai. Lihaaza neend aur nisaan³ ya bhool waghaera kisi sharai uzr ke baghair use waqt se be-waqt kar ke padhna kabeera gunah hai. Jaisa ke Surah al-Munafiqoon: 9 mein irshad-e-Ilaahi hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَاؤُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ.

Aye Imaan Waalo! Tumhe'n Tumhare Maal-o-aulaad Zikr-e-Ilaahi Se Ghaafil Na Kar De'n, Aur Jo Koi Ghaflat Karega To Aise Log Hi (qiyamat ke din) Nuqsan Uthane Waale Hain. (Surah al-Munafiqoon: 9)

Yahan zikr-e-Ilaahi se muraad aam zikr nahi balke namaz-e-panjgaana muraad hai. Chanache Tafseer-e-Jalalain mein is aayat ki tafseer mein zikr-e-Ilaahi se muraad namaz likha hai. (Jalalain: 744, Dar-ul-Ma'arif Beirut)

Rayees-ul-mufasssireen Imam Ibn-e-Jarir Tabari ne bhi is aayat ke tahat likha hai ke kaha gaya hai: *“Zikr se muraad yahan paanch namaze'n hain”*. (Mukhtasar Tabari Alaa al-Mushaf, Dar-ush-Shurooq: 638)

Aur Allama Haithami ne apni kitab 'Az-Zawaajir an Iqtiraf al-Kabaair' mein likha hai ke ulama-e-tafseer ki ek jamaat ne kaha hai ke is aayat mein zikr-e-Ilaahi se muraad paanch farz namaze'n hain. To goya jo aadmi kaarobaari masrufiyaat ya bacchon ke khel-kood mein namazon ko be-waqt karke parhta hai, Qiyaamatke din woh khsaara paane waala hoga. (Az-Zawajir: 133)

¹ T: (عقاب) Sazaa, azaab, takleef, dukh, ranj [RKT]

² T: Shahaadat, Namaz, Zakat, Roza, aur Hajj [RSB]

³ T: (نسيان) Bhool-chook, bhool jaane waala, bhulakkad, forgetful, oblivious [RKT]

Aur teeswe'n paare ki Surah al-Maaoon mein to Allah Ta'ala ne badi sakht waeed sunaai hai. Chanache irshad-e-Baari Ta'ala hai:

فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

Aise namaziyon ke liye Wael o halaakat hai jo apni namazon se be-khabar hain. (Surah al-Maaoon: 4-5)

Is aayat mein namaziyon ke liye jis wael-o-halaakat ka zikr aaya hai, us lafz 'Wael' 'ويل' ki tashreeh karte hue Imam Tabari likhte hain:

الوادی الذی یسیر من صدید اهل جهنم.

Yaane *“Dozakh ki ek waadi ka naam ‘wael’ hai jo jahannamiyon ke peep se behti hai”*. (Mukhtasar Tabari: 704)

Az-Zawaajir mein Allama Haithami ne aur unhee'n se naql karte hue 'Tatheer-ul-Mujtama-aat a'n Arjaas-ul-Maubtiqaat' mein Allama Ahmad bin Hajar Asl Butaami رحمه الله (Qaazi e Sharai, Qatar) ne wael ki tashreeh you'n ki hai ke isse shiddat-e-azaab muraad hai ya phir ye bhi kaha gaya hai:

وادی جهنم لو سیر فیہ جبال الدنیا لذابت من شدة حره.

Yaane *“Ye jahannam ki ek waadi hai ke agar us mein duniya ke pahaad bhi daal diye jaayein to us waadi ki shiddat-e-haraarat¹ se wo pahaad bhi pighal jaae'n”*. (Tafseer Jalalain: 90, Misr / Az-Zawajir Edition: 133)

Aur is aayat mein namaz se be-khabari ka kya matlab hai? Uski wazahat Imam Jalaluddin ne apni tafseer mein ki hai ke:

یو خرونها عن وقتها.

“Wo namaz ko uske waqt se muakhkhar² kar dete hain”. (Jalalain: 823)

Tafseer-e-Tabari

Aur Imam Ibn-e-Jarir Tabari رحمه الله ne namazon se be-khabri baratne waalon ko “Lahoon” se taabeer kiya hai. (Tabari: 704) Ke jo log namaz se khel-tamasha karte hain aur baat yeh bhi pehle wali hi hai ke apni marzi se jab chaahne padh li. Paabandi-e-waqt ki bajaye namaz ko khel bana

¹ T: (شِدَّة حَرَارَت) Garmi ki shiddat, intihaai tez garmi, extreme heat [RSB]

² muakhkhar T: (مُؤَخَّر) Taakheer, delay [RSB]

liya hai.

Tafseer Ibn-e-Kathir

Imam Ibn-e-Kaseer ne apni tafseer mein likha hai ke is be-khabri se muraad tark-e-namaz nahi, balke namaz ko unke auqaat se bila uzr muakhkhar kar ke adaa karna hai. Kyunke is baat ka taayyun to khud hadees mein bhi aaya hai. Jaisa ke (Musnad Bazaar mein) Hazrat Saaad bin Abi Waqqas se marfooan marvi hai, unhone Nabi Akram ﷺ se poocha: *“Apni namazon se be-khabar logon se kaun muraad hai?”* To Aap ﷺ ne farmaya:

هم الذين يؤخرون الصلوة عن وقتها.

“Inse wo log muraad hain jo apni namaz ko be-waqt o muakhkhar kar dete hain”. (Mukhtasar Ibn-e-Kathir az Al-Rifai: V4 P431)

Is hadees ko Musnad Bazaar ki taraf mansoob karte hue Allama Haithami ne iski sanad ko zaeef likha hai. (Az-Zawajir: V1 P133, Majma-uz-Zawaid: V7 P143)

Aise hi At-Targheeb wat-Tarheeb mein Imam Munziri رحمه الله ne is hadees ko Ibrahim ke bete Ikrima ki riwayat se Musnad Bazaar ki taraf hi mansoob kiya hai aur likha hai ke huffaz-e-hadees ne isko mauqoofan¹ hi riwayat kiya hai aur Imam Bazaar ke siwa kisi ne bhi marfooan² riwayat nahi kiya, aur Ikrima zaeef hai. (Al-Targhib: V1 P285, Misr edition; Majma-uz-Zawaid: V7 P143)

Goya ye marfooan to saabit nahi hui, lekin ek doosri mauqoof hadees mein yahi mafhoom hai. Jiski sanad ko bhi Allama Ibn-e-Qayyim aur Allama Haithami-o-Munziri رحمه الله ki taraf se hasan qaraar diya gaya hai. Wo Musnad Abi Yaala aur Durr-e-Mansoor Suyuti ke mutabiq (V6 P400), Ibne Jarir, Ibn-ul-Munzir aur Bayhaqi mein Hazrat Musab bin Saad رضي الله عنه se marvi hai. Jis mein wo bayan karte hain ke maine Apne waalid-e-giraami Hazrat Saad bin Abi Waqqas رضي الله عنه se poocha ke Allah Ta'ala ka irshad hai:

“Wo log jo apni namazon se be-khabar hain (unke liye wael hai). To hum mein se kaun hai jo uska shikaar nahi hota? Aur wo kaun hai jo dauraan

¹ T: (مَوْقُوفًا) Aisi hadees jis mein sanad ka silsila sirf sahaabi tak pohonchta ho [RSB]

² T: (مَرْفُوعًا) Aisi hadees jis mein sanad ka silsila Aap (s) tak pohonchta ho [RSB]

e namaz khayalaat mein muftala nahi hota?”

To, unho’n ne farmaya: ‘ليس ذاك انما هوا اضاعة الوقت’ *“Aisa to nahi, balke isse muraad to namazo’n ke auqaat ko zaaya karna hai”*. (As-Salaat li Ibne Qaiyyim: 3 [Al Maktaba al-Islami edition]; Majma Rasaail as-Salaah: 25; Az-Zawaajir; At-Targheeb; Eezan)

In do hadeeson aur mutaalliqa tafseel se maaloom hua ke namaz ko waqt se be-waqt kar ke ada karna kabira gunaah hai, aur aisa karne waalon ko jahannam ki us waadi mein giraya jaaega jis ke azaab ki shiddat ka ye aalam hoga ke pahadon ke patthar bhi pighal jaaenge. ¹ Ameen. ‘اعاذنا الله منه’.

Is silsile mein hi (yaane namaz ke liye paabandi e waqt ki parwaah na karne waalo’n ko sakht azaab hoga) Surah Maryam mein Allah Ta’ala ne apne pehle Ambiya ﷺ aur doosre saadatmand logo’n ka zikr kiya aur phir irshad farmaya:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

Phir Aise Naa-khalaf Log Unke Janasheen Bane Jinho’n Ne Namaz Ko Zaaya Kiya Aur Nafsaani Khwahishaat Ki Paerawi Ki. Pas Qareeb Hai Ke Wo Ghai Ya Gumraahi Ke Anjaam Se Do-chaar Honge Siwaae Un Logo’n Ke Jo Tauba Taaib Ho Gae Aur Imaan Laae Aur Acche Amal Kiye Wo Log Jannat Mein Daakhil Honge Aur Unki Zarra Baraabar Haq-talfi Na Hogi. (Surah Maryam: 59-60)

Yahan namaz ko zaaya karne se kulli taur par namaz tark karne ki raee ko sirf Imam Ibn Jarir Tabari ne ikhtiyaar kiya hai. Jabke Sahaba Kiraam رضى الله عنهم mein se Hazrat Abdullah bin Masood farmate hain:

ليس معنى اضاعوا هاتر كوها بالكلية و لكن اخووها عن اوقاتها.

“Namaz ko zaaya karne ke maane unka use bilkul tark karna nahi, balke unhe’n unke auqaat se muakhkhar karna muraad hai”. (ba-hawaala Az-Zawaajir: V1 P133)

Hazrat Umar bin Abdul Aziz, Imam Awzaai, aur Masrooq رضى الله عنهم ne bhi zaaya

¹ T: Allah hame’n is buraai/azaab se bacha [RSB]

karne ka matlab unhen be-waqt karke padhna hi bayan kiya hai.
(Mukhtasar Ibn Kathir Ar-Rifai: V1 P618)

Imam at-Taabaeen Hazrat Saeed bin Musayyib رضي الله عنه ne namazon ko zaaya karne ka matlab bayan karte hue farmaya hai:

هو ان لا يصلي الظهر حتى تاتي العصور ولا يصلي العصر الى المغرب ولا يصلي المغرب الى العشاء ولا يصلي العشاء الى الفجر ولا يصلي الفجر الى طلوع الشمس.

“Namazo’n ko zaaya karna ye hai ke koi shakhs namaz-e-zohar ko us waqt tak na padhe jab tak ke namaz-e-asr ka waqt na ho jaye aur maghrib ho jaane tak asr ki namaz na padhe aur isha ho jaane tak maghrib ada na kare aur fajr ho jaane tak isha ki namaz ada na kare aur sooraj nikal jane tak fajr ki namaz na padhe”. (Az-Zawaajir; Eezan)

In aqwaal-e-Sahaba رضي الله عنهم o Taabaeen se maaloom hua ke namaz ko zaaya karne se muraad unhen waqt se be-waqt karke padhna aur unki adaai mein adm-e-paabandi aur la-parwahi bartna hai aur jo shakhs isi halat par qaayam rahe aur tauba na kare, use Allah Ta'ala ne "Ghai" mein daalne ki waeed sunaia hai.

Aur ye Ghai kya hai? Iski wazahat Az-Zawaajir a’n Iqtiraaf al-Kabaair mein yun hai:

هو واد في جهنم بعيد قعره و شديد عقابه.

“Yeh jahannam ki ek waadi hai jo bahut gehri aur sakht azaab wali hai”.

Aur Saudi Dar al-Ifta se shaya-karda ahkaam-e-namaz ke kitaabchon aur rasaail par mushtamil majmua ke safha 204 par Sheikh Abdul Malik Ali al-Kulaeb ne apne risaala “As-Salaah” ke haashia mein ghaliban Allama Ibn Qayyim se naql karte hue likha hai:

ای شر او خسارنا و قیل هو واد فی جهنم بعید القعر من قیح و دم.

“Yaane ghai ke maane shar aur nuqsaan aur ye bhi kaha gaya ke ghai jahannam ki ek (1) waadi ka naam hai jo intihaai gehri aur khoon o peep se bhari hui hai”. (Hawaala Baala wa Unzul as-Salaah li Ibn al-Qaiyyim: 41)

Aur Allama Ibn Qayyim ne apni kitaab mein Hazrat Abdullah bin Masood رضي الله عنه se ‘Ghai’ ke maane ye naql kiya hai:

هو نهر في جهنم حيث الطعم بعيد القعر.

“Ghai jahannam ki ek (1) neher ka naam hai jo badi hi bad-maza aur gehri hai”. (Kitab as-Salaah li Ibn al-Qaiyyim: 40)

Aur isi silsila mein ek hadees wo bhi hai jise Imam Suyuti رحمه الله ne Ad-Durr al-Mansoor: V4 P278 mein Ibn Jarir Tabari, Ibn Marduya aur Al-Baas lil Bayhaqi ki taraf mansoob kiya hai. Jis mein Hazrat Abu Umama al-Baahili se marfooan marvi hai ke jahannam ke kinare se agar use giraaya jaaye to wo sattu saal tak bhi ghai aur aasaam tak nahi pohonch paata aur jab poocha gaya ke ghai aur Aasaam kya hai? To jawab mila:

بئران في اسفل جهنم يسيل فيهما صديد اهل جهنم.

“Dozakh ki ataah-gehraai¹ mein do (2) kooe’n hain jin mein ahle jahannam ki peep behti hai”. ‘اعاذنا الله منه’

Is hadees ko Imam Ibn Kaseer رحمه الله ne apni tafseer mein Ibn Jarir رحمه الله se naql kiya aur kaha hai ke yeh hadees ghareeb hai aur iska marfooan bayan hona munkar hai. (Tafseer Ibne Kaseer: V4 P128) Aur Allama Haithami ne Majma az-Zawaaid (V10 P389) mein kaha hai ke ye hadees Tabarani ne riwayat ki hai aur iske kai ruwaat zaeef hain. Jinhe’n Ibne Hibaan ne muwassaqa² kaha hai. Albatta kaha hai ke wo khata kar jaate the aur Imam Munziri رحمه الله ne At-Targheeb (V4 P272) mein kaha hai ke is hadees ko Tabarani o Bayhaqi رحمه الله ne marfooan bayan kiya hai. Jabke doosre mohaddiseen ne ise Abu Umama par mauqoof bayan kiya haia ur yehi sahih-tar bhi hai. (Tahqiq As-Salaah li Ibne Qaiyyim)

Behrehaal ek aur hadees mein bhi paabandi-e-waqt ka sawaab aur laparwaahi-o-adm-e-paabandi ka azaab waarid hua hai. Chanache Sahih Ibn Hibban, Sunan Daarmi, Musnad Ahmad, Mojam Tabrani Kabir-o-Ausat aur Shobul-Iman (Bayhaqi) mein Hazrat Abdullah bin Amr رضي الله عنه bayan karte hain ke ek din Nabi Akram ﷺ ne namaz ko shuru kiya aur farmaya:

من حافظ عليها كانت له نور او برهانا و نجاة يوم القيامة و من لم يحافظ عليها لم يكن له نور ولا

¹ T: (اتهاه گهراي) Jiski gehraai ka koi andaaza na ho, be-panaah intihaai gehra [RSB]

² T: (مؤثّق) Motabar, bharose ke qaabil [RKT]

برهاناً ولا نجاۃ و كان يوم القيامة مع قارون و فرعون و هامان و ابی بن خلف.

“Jis ne is par muhafazat-o-paabandi ki, uske liye Qiyaamat ke din ye noor-e-raah, burhan-o-daleel-e-khair aur zariya-e-najaat ban jayegi. Aur jis ne is par muhafazat-o-paabandi nahi ki, to uske liye ye na noor hogi, na burhaan aur naahi zariya-e-najaat. Aur Qiyaamat ke din uska hashr Qaroon, Firaun, Haamaan aur Ubai bin Khalaf ke saath hoga”.

Aur namaz ki Paabandi na karne waale shakhs ka hashr un badnaam zamana logon ke saath kyun hoga, iski hikmat bhi baaz ahl-e-ilm ne bayan ki hai. Chunache Allama Haithami ne (Az-Zawajir: V1 P133) mein kisi ka naam liye baghair baaz ulama ke hawaale se, aur daur-e-haazir ke maaroof aalim Syed Sabiq ne (Fiqh-us-Sunnah: V1 P93) mein Allama Ibn Qayyim ki taraf mansoob karte hue wo hikmat zikr ki hai ke:

“In char (4) (badnaam zamana) ashkhaas ke naam ko khas taur par zikr karne ki wajah yeh hai ke chaaro’n kuffar ke sardar hain aur unke zikr ko makhsoos karne mein ek badee¹ nukta bhi hai aur woh yeh ke namaz par muhafazat-o-paabandi na karne ka sabab ya to kisi ka maal ho sakta hai, ya phir hukumat, ya kisi ki kursi wazarat-o-mulaazimat-e-ulya², ya phir tijaarat”

Aur agar kisi ko uske maal ke ghuroor ne namaz par paabandi se rok liya, to uska hashr (bade-bade khazanon ke maalik) Qaaroon ke saath hoga. Aur agar kisi ko uski hukumat ne adm-e-paabandi par bar-angekhta³ kiya, to uska anjaam (apne waqt ke sabse bade haakim) Firaun ke saath hoga. Aur agar kisi ko uski wazarat (mulazimat-e-ulya) ne namaz par paabandi se baz rakha, to uska anjaam (Firaun ke wazir-o-afsar-e-aala) Haamaan ke saath hoga. Aur agar kisi ko wasee’ tijaarat-o-business, yaane khule karobaar ne namaz ki paabandi na karne di, to uska hashr (kuffar-e-Makka ke bade taajir) Ubai bin Khalaf ke saath hoga. (Kitab as-Salah li Ibne Qaiyyim: 46-47)

¹ T: (بديع) Ajeeb o ghareeb, anokha [RKT]

² T: Aala satah ki wizaarat aur sarkaari naukriya’n, high-ranking ministerial job etc [RSB]

³ T: (بر آنگیخته) Ghusse mein bhara hua, ghussa se bhara hua [RKT]